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De yaller-'ooman watch him out'n de een o' her eye, an' when she hear him gin a sno' (caze *cose* he 'ten luk he sno') she jump up an' pat a juba in de middle o' de flo'. Den she reach down a big gridi'on fum de wall, an' rake out some coals, an' haul de big spinning-wheel close ter de ha'th. Den, she sot herse'f down on dat gridi'on, an' soon ez it wuz red-hot she 'gin ter spin her skin off'n her body on de spinnin'-wheel. "Tu'n an' spin, come off skin, tu'n an' spin, come off skin." An' fo' de Lawd, de skin come off'n dat witch-'ooman's body, berginning at de top o' her head, ez slick es de shush come off de ear o' corn. An' when it wuz fa'r off, dan she wuz a gret big yaller cat. Den, she tuk her skin an chuck it onder de bed. "Lay dar, skin," she say, "wi' dat fool nigger sno'in' in de bed, ontwel I come back. I gwine ter ha' some fum, I is."

Wi' dat she jump out'n de winder an' lope off. Soon ez she wuz gone de man, he jump out'n de bed an' tuk out skin an' fill it plum full o' salt an' pepper, un' th'ow it back onder de bed. Den he crope out an' watch thro' de key-hole ontwel de witch-'ooman come home. She laugh whilse she wuz rakin' out de skin fum onder de bed, an' shakin' herse'f inter it. But when she feel de salt an' pepper, she laugh on de yether side her mouf. She moan an' groan so you kin hear her a mile! But she ain able ter git out'n dat skin, an' de man watch her thoo de key-hole twel she fall down an' die on de flo'.

*Mrs. M. E. M. Davis.*

NEW ORLEANS, LA.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

Publications of the Folk-Lore Society LIII. [1903]. COUNTY FOLK-LORE. Vol. IV. Printed Extracts No. 6. Examples of Printed Folk-Lore concerning NORTHUMBERLAND collected by M. C. BALFOUR and edited by NORTHCOTE W. THOMAS. Published for the Folk-Lore Society by David Nutt, 57-59 Long Acre, London, 1904. Pp. xv, 180.

Publications of the Folk-Lore Society LI. [1902]. FOLK-LORE OF THE MUSQUAKIE INDIANS OF NORTH AMERICA and Catalogue of Musquakie Beadwork and other Objects in the Collection of the Folk-Lore Society by MARY ALICIA OWEN. With eight Plates and figures in the text. Published for the Folk-Lore Society by David Nutt. London, 1904. Pp. ix, 147.

The President of the Society, in his preface to this book of Northumberland folk-lore, observes that its smallness, as compared with previous volumes, "is due, not to the paucity of Northumberland Folk-Lore to be recorded, but to the fact that so much of it has already seen the light in the publications of the Society." The topics considered are: Superstitious beliefs and practices (superstitions relating to natural objects, trees and plants, animals; goblindom, witchcraft, leechcraft, magic and divination, superstition generally), traditional customs (festival, ceremonial customs,

games, local custom), traditional narratives (tales, ballads and songs, place legends and traditions, drama) folk-sayings (jingles, nursery-rhymes, etc., proverbs, nicknames, place-names, and sayings). There are recorded here many quaint and curious items "about the old-fashioned country-life of the Northumberland Border, its rough gaiety, its bonfire festivals, its harvest-homes, its boisterous weddings," etc. As an example of cure by cumulative qualification the following item (p. 56) may be cited: "If a child be ill, seven men, whose fathers, grandfathers, and great-grandfathers have been blacksmiths, collect in a circle, at the centre of which the indisposed child is laid upon an anvil, and the circle wave their hammers over its head and utter with great force the stroke-groan, 'hegh!' If the child is terrified, the symptom is favorable; if it be regardless of their menaces, life is supposed to be in its socket. To secure the charm each smith has 6d., ale, and bread, and cheese." In some parts of northern England "May goslings" (p. 73) were once as common as "April fools." Among the children's games are: All-in-the-well, chucks and marvels, neivy-neivy-nick-nack (guessing hand game), London Bridge, Two old Jews, Johnny Lingo, etc. The corn-baby has the names Keney, corney-doll, kern-doll, kern-babby, mell-doll; and in Morpeth "a *Mell supper* followed the Harvest Home, and the Kern, or Churn Baby is said to take its name from the rich cream that forms part of the repast" (p. 125). The cumulative song on pages 138, 139 begins with

The first day of Christmas my true love sent to me  
One partridge on a pear tree,

and runs to

The twelfth day of Christmas my true love sent to me  
Twelve lords a-leaping, etc.

The "Noah Play" (pp. 160-167) is from an ancient play belonging to the Company of Shipwrights in Newcastle-upon-Tyne.

Miss Owen's monograph has been considered at some length elsewhere in this Journal.

NATURGEFÜHL UND NATURSYMBOLIK BEI HEINRICH HEINE. Ein Beitrag zur Würdigung seiner Kunst und Persönlichkeit von Dr. phil. ALEXANDER PACHE. Hamburg und Leipzig: Leopold Voss, 1904. Pp. 164.

The four sections of this work treat Heine as nature-poet, the nature-symbolic element in Heine's works, the literary-historical position of Heine's nature-symbolism, forms and peculiarities of Heine's nature-symbolism (esthetico-critical). Heine is noteworthy among nature-poets as "uniting a pronounced Germanic and an innate Oriental nature-feeling." This he does charming and naïvely, as no other German poet. He halts also often between the classic and the romantic. Added to these qualities are his humor and irony. Part of his position towards nature is seen from the phrase he applies to her: "O Natur! du schöne, stumme Jungfrau! Ich verstehe Deine Sterne, und Du verstehst meine Tränen." He sees the momentary and is, therefore, realistic and true. He is "the father of mod-